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were healed in soul and body. There was no room for further revelation. Whatever might be written by an inspired apostle could only be a record of what was already known and believed, a truly important, sacred, invaluable record—a treasure of wisdom—a gift of God, but still incapable of adding to the deposit of faith safely lodged in the Church's keeping. The first Gospel does not appear for twelve years after; and the Gospel of St. John was not written for sixty years after the death of our Lord. If this Gospel had formed a part of a plan of essential salvation, St. John would not have risked such a lengthened space, till he was an aged man, &c. It was, in fact, a new heresy that tempted him to write: had it come a few years later we might have been deprived of his heavenly Gospel. We cannot imagine how a spiritual Jew lived, before a psalm, or a proverb, or prophecy enlightened him, or how Christians grew to perfection, and died for the faith, before a line of the New Testament was penned. They heard, no doubt, the words and actions of our Lord, but only from faithful witnesses—not under the safe-guard of inspiration. Might not the reminiscences written down fresh have satisfied future ages as well, and yet inspiration have been withheld? And as to faith, Jesus Christ had not promised inspiration to his Apostles' writing, but infallibility in teaching. Still the Church, with gratitude and reverence, accepts, cherishes, and prizes the gift of his words to man. When she unfolds it, and reads to her children the smallest passage of her spouse's life, she orders the tapers of the sanctuary to burn round it, and the incense to perfume the atmosphere, and when the priest kisses the blessed text, and whispers his prayer—"Per evangelica dicta delectantur nostra delicta," he expresses more confidence in the Gospel than all the speeches in Exeter Hall can match. Nothing can exceed the value the Church sets on this inheritance, which is exclusively hers, and of which she alone holds the record and the key. But she would be departing from her duty, and from truth, if she held out the Scriptures as the appointed channels of salvation. These existed in their fulness before they were written; in the old law before the Bible; in the new, before the Testament. The means of eternal life contained by the Church are what she urges on the people; she desires them to employ the means of grace confided to her alone—the ministry of her priesthood, in exhortation, reproof, advice, direction—the devout use of the sacraments, especially penance and the eucharist—the employment of prayer, meditation, and watchfulness over the conscience. Such are the means by which saving grace was given. To Bible reading no such gift has been attached. The Cardinal professes to answer the difficulty which he anticipates—that as each book was added to the canon of the Old Testament, a new obligation was imposed of receiving and believing that book; and so a new condition of salvation was added to the law; and so the compilation of the new brought with it a new belief in its inspiration and truth, and thus modified the terms of salvation originally granted. He gives what he terms a brief and simple answer. In each case provision is made for the future contingency. In the old law Moses teaches that prophets will arise which they must hear (quoting Deut. xviii., 18), and the new law had its provision for future inspiration. And where? In the belief of that authority which could alone attest inspiration and sanction a canon. What the line of prophets was in the old law, the unbroken continuance of Divine authority is in the new. It was the church which gave to Christendom a uniform canon, a work not completed till the age of councils. The principle of believing whatever the Church should define, is the very first and fundamental one laid down in the organization of the Church from the beginning. It is not a new condition of salvation, but only an application of one laid down at the very births of Judaism and of Christianity.

We have abstracted this argument at some length, and in Cardinal Wiseman's own words, in order to give the fairest view of its substance; and we would ask, is there from beginning to end of it an argument against at least the free reading of the Scriptures, or a reason why the Roman Catholic Church, even while she denies the right to interpret Scripture, should not urge the reading of it, in her own authorized translation, on every one of her members who is able to read? We regret that want of space prevents us from examining every part of this argument in detail. We must content ourselves with a few words by way of caution to such of our readers as might be misled by specious language, addressed to minds predisposed to that side of the question. First, Cardinal Wiseman professes to give reasons for not urging and encouraging the reading of the Scriptures; what he does defend, however, is a very different thing—namely, that his church does not hold out the Scriptures to man "as the appointed channels of salvation," which, he says, "existed in their fulness before they were written," &c. A good deal may turn upon the meaning of terms; if these words were understood in their ordinary sense we should say, "neither do Protestants so hold them out." Our present purpose, however, is merely to point out that the Cardinal shifts his ground, and writes in defence of one thing while professing to excuse another. It is clear, that though his church considers her own authority and the means she says she possesses as the appointed channels of salvation, and holds them and not the Scriptures out as such, this does not afford a reason for not encouraging the reading of Scripture, and inviting her children to view and examine this "charter of her authority,"

this "storehouse of her evidences," this "armoury of her defence."

Secondly, There is nothing in this argument which might not have been, with equal force, replied to our Saviour, when he referred the Jews to the Scriptures, as bearing testimony of him, and when he told them that they erred, "not knowing the Scriptures." They might have answered—"We set an inestimable value on those invaluable records, those treasures of wisdom, but we will not encourage the reading of them, because the law was delivered to Moses in a few hours, and the Scriptures were not completed for centuries after; they were incapable of adding to the deposit of faith safely lodged in the church's keeping." Our Saviour would have replied to them, as he did at times prove them—"In vain do they worship me, teaching for doctrines the commandments of men." "Why do you transgress the commandment of God by your traditions?" "Ye have made the commandment of God of none effect by your traditions," &c.

Thirdly, Great care and caution is necessary in reading this argument, and, indeed, the whole tract, to distinguish between what is true and what is false—what is supported by reference to Divine authority, and what rests upon bare assertion, sometimes on bare insinuation. The fanciful deposit of the rudiments, the primacy, the episcopate, the priesthood, the sacraments, the powers of the church, with the boundless commissions, and the titles of highest dignity in the persons of the Apostles while yet rude and uninspired, is a tasteful and poetical idea, but it has no other foundation than the brilliant imagination of Cardinal Wiseman. The division of the persons present at the feast of Pentecost into clergy and laity, and the representation of the hierarchy as led by Peter, rest upon no better basis. The interpretation of the words "breaking of bread" into the Eucharistic sacrifice, the application of the anointing with oil, &c., are matters of controversy; and our objection to the use of them in this argument is, that though Cardinal Wiseman's arguments are written for Roman Catholics, yet, when one undertakes to answer objections, he should not do so on grounds which the objectors themselves deny to be true. If he does not undertake to give an answer resting on undisputed facts or doctrines, but upon grounds established by the authority of his Church alone, there is no use in this elaborate reasoning at all. The short proposition—"the Church wills it"—is sufficient in the eyes of his Roman Catholic readers; at least it is as convincing as a long train of argument referable in the end to the same ground. The same may be said of the argument founded on the text—"If he will not hear the Church," &c. It is founded upon what Protestants assert is a perversion of the text, and also upon the assumption that the Church of Rome is identical with the primitive Church; that the "Church of Whitsunday" is the Roman Catholic Church of "the nineteenth century."

Cardinal Wiseman concludes with an eloquent protestation of the great love and reverence in which he holds the written Word, the "book of his predilection from earliest youth." What a pity that his love should resemble that of the miser, who hoards his treasure and hides it from the public view, instead of putting it in circulation, for the benefit of himself and the community! What boots it that the kiss, unmatched by the speeches of Exeter Hall, is imprinted on its page, that tapers are lighted about it, that the air is perfumed around it with incense, while it lies closed before the priest? The primary object apparent throughout this tract, that which suggests every disparaging expression, which dictates each irreverent jest at the Bible, its readers, and its "ludicrous translations," is the exaltation of the priesthood, and the complete subjection of the laity—body, soul, and mind—beneath the yoke of their authority. If, in his zeal for this object, Cardinal Wiseman has used arguments unworthy of his high reputation and acknowledged ability, we will do him the justice to express our opinion that he was forced to resort to them for lack of better.

We now take leave of him, wishing him, notwithstanding all his professions, more love, more reverence for the Word of God, and a more constant perusal and study of its pages, commending to his attention especially those parts where our Lord directs that His Gospel shall be preached, (not necessarily by word of mouth only,) proclaimed and published, not only to every nation, but to every creature; and we venture to assure him that no impediment he can raise, no frantic efforts of his Church and her priesthood, can impede the working of the wonderful and glorious Word of God; that it will still have "free course;" it will never return void to its Giver, but will prosper in the thing whereunto He hath sent it, and by its blessed influence, diffused throughout the whole earth, there will, spite of Priest, Pope, or Cardinal, be daily added to THE TRUE CHURCH OF CHRIST such as shall be saved.

THE OLD IRISH CLERGY.

NO. II.

In illustrating the mode of hereditary succession to ecclesiastical offices and benefices, which prevailed among the ancient Irish, we commenced with a case connected with Clonmacnoise, because the accidental circumstance of the great eminence and repute in their native Church to which the family brought under our notice in that instance attained, has been the means of preserving to us a much more detailed and accurate account of such

a succession in their case, than we are able to cite in any other. Next, it might seem a natural course for us to direct our inquiries to the principal religious establishments founded by the three Patron Saints of Ireland, and examine how far anything similar to what we have noticed at Clonmacnoise, may be observable in connection with them—i. e. with Armagh, St. Patrick's principal foundation; Derry and Iona, similarly connected with the name of St. Columbkille; and Kildare, no less famously associated with the memory of St. Brigid. It will be more convenient, however, to pursue a somewhat different order, and, before coming to speak of these last-named foundations, to refer to some other cases which furnish very striking illustrations of the topic now under examination.

1. The interesting ruins of the old church of Killeshim, situated about two Irish miles west of the town of Carlow, mark a spot which was distinguished, in very early times of Irish Church history, as the site of an ecclesiastical establishment of no small celebrity—it having been presided over in the beginning of the tenth century by one who bore the dignity of Archbishop of Leinster. The first mention of the place (by its ancient name, Gleann Uisean) in the Annals of the Four Masters, is at A.D. 843, where we read that "Aedhan, of Gleann Uisean, died" in that year. From this period on to A.D. 1082, the place is repeatedly mentioned in the same Annals; and in the interval between occur the obits [i. e. entries of the deaths] of nine Abbots and one Erenach. Among these are the following:—

A.D. 874. DERMOT, son of Corprey, Abbot of Gleann Uisean, died.

A.D. 915. [At the great battle of Confey, near Leixlip, fell, among others of the nobility] the archbishop MAELMOGUE, son of Dermot, who was of the Ui-Conannla [tribe], a distinguished scribe, anchorite, &c.

A.D. 917. DONNELL, son of Dermot, Abbot of Gleann Uisean, died.

A.D. 938. ANVEY, son of Donnell, Abbot of Gleann Uisean, died.

A.D. 946. CASEY, son of Donnell, Abbot of Gleann Uisean, died.

A.D. 951. FELIMY, foster son of Maelmogue, Abbot of Gleann Uisean, sage of Leinster, died.

A.D. 977. FLAN, son of Maelmogue, Erenach of Gleann Uisean, died.

A.D. 986. KENCORACH, son of Anvey, Abbot of Gleann Uisean, died.

A.D. 1016. DERMOT Ua Maelmogue [i. e. grandson, or descendant, of Maelmogue], Abbot of Gleann Uisean, died.

The first abbot here named [i. e. Dermot] was accordingly, as it seems, father to the two next abbots, Maelmogue and Donnell. His son, Maelmogue, who succeeded him, was archbishop as well as abbot, and was father to the Erenach FLAN, mentioned in the seventh entry above. Donnell, brother and successor to Maelmogue, was father to Abbot Casey, named in the fifth entry. Abbot Anvey, successor to Donnell, was father to abbot Kencorach, named in the eighth entry. Abbot Felimy succeeded as foster son (a relationship valued among the Irish as much as that of natural sonship), to Archbishop Maelmogue. Perhaps Maelmogue adopted him before the birth of his own son, FLAN, who was Erenach of the place more than twenty-five years afterwards.

As it would be tedious to repeat similar observations on all the cases of successions of this kind which remain to be submitted to the reader's notice, we shall, in those which next follow, merely give the lists of names and dates from the Annals of the Four Masters, and trust to the reader's sagacity to observe the interesting connection that seems to subsist between the several parties concerned.

2. In connection with the church of Killtoom, near Castlepollard, in the County Westmeath, five obits of ecclesiastics occur in the Annals. Four of which are these following:—

A.D. 746. Eochy, of Killtoom, died.

A.D. 808. Kellach, son of Eochy, Abbot of Killtoom, died.

A.D. 849. Colga, son of Kellach, Abbot of Killtoom, died.

A.D. 883. ROVERTACH, son of Colga,* Abbot of Killtoom, died.

3. Lusk is a very well-known place in the County Dublin, midway between the Irish metropolis and the town of Drogheda. Its church was also a very distinguished one in ancient times, as appears by the frequent mention made of it in the Irish Annals. The following interesting list of abbots and other official persons belonging to it, is constructed from the notices of the place, occurring in the Four Masters:—

A.D. 731. CRUNMAEL, son of Colga, Abbot of Lusk, [died].

A.D. 779 [properly, 784], CONALL, son of Crunmael, Abbot of Lusk, [died].

* In this entry, Dr. O'Donovan's translation has Colgan, by mistake, for Colga; Colgan, in the original, being the genitive case of the name Colga, or Colgu. If Colgan were the right English, the original should have been Colgain, the genitive of Colgan. We omit giving the Irish in full, to save space for more copious extracts.

A.D. 782 [properly, 787], COLGA, son of *Crummael*, Abbot of Lusk, died.

A.D. 786 [properly, 791], MURRAY, son of *Ængus*, Abbot of Lusk, died.

A.D. 791 [properly, 796], MOYNAGH, son of *Ængus*, Prior of Lusk, died.

A.D. 799 [properly, 804], CORMAC, son of *Conall*, *æconomus* [bursar, treasurer, or 'spenser,'] of Lusk, died.

A.D. 800 [properly, 805], MOYNAGH, son of *Colga*, Abbot of Lusk, died.

A.D. 838, MULRONEY, son of *Cahal*, Vice-Abbot of Lusk, died.

A.D. 848, RURY [i.e. Roderic], Abbot of Lusk, died.

A.D. 878, ENACAN, son of *Rury*, Abbot of Lusk, died.

A.D. 891, MURRAY, son of *Mulroney*, Prior of Lusk, died.

A.D. 902, FLANN, son of *Enacan*, Abbot of Lusk, died.

A.D. 927, TOOLE, son of *Enacan*, Bishop of Duleek and Lusk, and steward of the family of Patrick [died. The office he held as 'steward,' &c., Dr. O'Donovan explains to be that of Proctor of Armagh.]

A.D. 1055, OWAR O'MURRAY, Erenach of Lusk, and Chief of Ui-Colgain, died.

A.D. 1059, ANNESLEY, son of *Owar*, Erenach of Lusk [died].

4. By tracing through the Annals the different places in which mention is made of the religious establishment at *Slane*, in the Co. Meath, we are able to exhibit for it also a succession very closely similar in character to the preceding, as follows:—

A.D. 746, COLMAN of the Britons, son of *Faelan*, Abbot of *Slane*, died.

A.D. 768, MOYNAGH, son of *Colman*, Abbot of *Slane* and *Kilbrew*, died.

A.D. 782 [properly, 787], ROVARTACH, son of *Moynagh*, *Æconomus* [i.e., *House-steward*, or *Bursar*] of *Slane*, and Abbot of *Kilbrew*, died.

A.D. 784 [properly, 789], FEADHACH, son of *Cormac*, Abbot of *Louth*, *Slane*, and *Duleek*, died.

A.D. 797 [properly, 802], AILILL, son of *Cormac*, Abbot of *Slane*, a wise man and a learned judge, died.

A.D. 801 [properly, 806], CONGAL, son of *Moynagh*, Abbot of *Slane*, a learned sage and pure virgin, died.

A.D. 809 [properly, 814], SWEENY, son of *Moynagh*, *Æconomus* of *Slane*, died.

A.D. 823, COLMAN, son of *Ailill*, Abbot of *Slane*, and also of other churches in France and Ireland, died.

A.D. 838, COLMAN, son of *Rovartach*, Abbot of *Slane*, died.

A.D. 843, LOWRY, son of *Ailill*, Abbot of *Slane*, died.

A.D. 847, ROVARTACH, son of *Colga*, Abbot of *Slane*, died.

A.D. 886, MAELPATRICK, son of *Niall*, Abbot of *Slane*, died.

A.D. 920, COLGA, son of *Feadhach*, Abbot of *Slane*, died.

A.D. 935, FEADHACH, Abbot of *Slane*, died.

A.D. 938, SWEENY, son of *Cu-Bratan*, Abbot of *Slane*, killed by the foreigners [i.e., the Danes].

A.D. 946, COLMAN, son of *Maelpatrick*, Erenach of *Slane*, killed by the foreigners.

A.D. 954, MAELPATRICK, son of *Cu-Bratan*, Erenach of *Slane*, died.

A.D. 956, LOOEY, son of *Colga*, Erenach of *Slane*, died.

A.D. 1001, KAYLEY, son of *Sweeny*, Abbot of *Slane*, died.

A.D. 1053, DONNELL UA KAYLEY [i.e., grandson, or descendant, of Kayley], Erenach of *Slane*, died.

The series now given, it will be seen, runs through a period of 300 years, commencing just at the same part of our history as that where the MacConnemoght family, mentioned in the preceding paper, is first discernible in the Annals. How decidedly the succession to those ecclesiastical offices at *Slane*, which are above mentioned, was a family matter, is sufficiently evident from inspection of the names given in connection with those offices, together with the dates accompanying the different entries, and observing the relationships which thus appear to exist between the several persons named in them. If we are unable to trace the family character of the succession in question to an earlier date, it is merely for want of evidence, as far as we may judge from what remains on record concerning the matter; for that feature begins to appear from the very first mention of the Abbots of *Slane* in the Annals; the earliest name of any of them there given being that of Abbot *Colman*, A.D. 746, whose name stands at the head of the series above set forth. A like remark applies to the case of *Lusk*, which precedes; the first of its Abbots mentioned in the Annals being *Crummael*, son of *Colga*, A.D. 731, who stands first in our list of entries connected with *Lusk*, as quoted from the same Annals, above. Seeing, then, that this principle of hereditary or family succession prevailed as far back in these instances as any remaining record enable us to trace the history of the places concerned, it is reasonable to conclude, that the same principle would be found to have been acted on from a still earlier date, in fact, from the first origin, probably, of the different religious foundations established in those

places, had we the additional documentary evidence which would be needed to enable us to form a fuller and more comprehensive judgment concerning this matter. St. Patrick, at least, we know, from what was stated at the opening of No. 1, was considered by the ancient Irish to have had no scruples against giving to such a system the sanction of his own high authority.

5. But to proceed with our illustrations from the Annals. Of *Lann Leire*, now the old church of *Lyn* (on the east side of *Lough Ennell*, barony of *Partullagh*, Co. Westmeath), we have occasional notices in them, from the middle of the eighth century to the middle of the twelfth, consisting chiefly of the obits of some six or eight successive abbots, and a few other persons connected with the place. The principal of these are comprised in the following series, commencing with the first Abbot of *Lyn* mentioned in the Annals:—

A.D. 740, CUIMMENE UA MOYNAGH, Abbot of *Lann Leire*, died.

A.D. 776 [properly 781], MOYNAGH UA MOYNAGH, Abbot of *Lann Leire*, died.

A.D. 843, GORMAL, son of *Murray*, Bishop and Anchorite of *Lann Leire*, died.

A.D. 848, FEARCHAIR, son of *Murray*, Abbot of *Lann Leire*, died.

A.D. 867, FLANN, son of *Fearchair*, Abbot of *Lann Leire*, and *æconomus* (i. e. house steward,) of *Armagh*, died.

A.D. 893, CARBERY, son of *Sweeny*, Abbot of *Lann Leire*, died.

A.D. 919, KEARNEY, son of *Flann*, Abbot of *Lann Leire*, died.

A.D. 930, SWEENY, Abbot of *Lann Leire*, died.

A.D. 965, FLANN, son of *Ængus*, Abbot of *Lann Leire*, died.

A.D. 1016, ÆNGUS, son of *Flann*, Erenach of *Lann Leire*, died.

A.D. 1021, MOYNAGH, priest and Erenach of *Lann Leire*, died.

6. The system of hereditary succession shows itself to have been in operation at the great religious foundation at *St. Edan*, at *Ferns*, also, although we have not the means of tracing it among the earlier officials of the place, whose names occur in the *Four Masters*, from A.D. 624 onwards. At A.D. 900, however, and subsequently, we meet with the illustrations contained in the following entries.

A.D. 900, LACHNAN, Abbot of *Ferns*, died.

A.D. 937, LYNAM, coarb [or Abbot] of *Ferns* and *Tallaght*, died.

A.D. 956, FINNACHTA, son of *Lachnan*, Erenach of *Ferns*, died.

A.D. 965, CARBERY, son of *Lynam*, Abbot of *Ferns* and *Timolin*, died.

A.D. 996, CONN UA [i.e. grandson, or descendant of,] *Lynam*, Abbot of *Ferns*, died.

A.D. 1043, CONOR UA LYNAM, Erenach of *Ferns* and *Timolin*, died.

A.D. 1062, MURROGH UA LYNAM, Erenach of *Ferns*, died.

A.D. 1085, UGAIRE UA LYNAM, Erenach of *Ferns*, died.

7. Between some of the entries in the annals connected with the Church of *Monasterboice*, county *Louth*, a like sort of relationship may be observed, in these, for instance:—

A.D. 759, CORMAC, son of *Ailill*, Abbot of *Monasterboice*, died.

A.D. 762, DUDINVER, son of *Cormac*, Abbot of *Monasterboice*, drowned in the *Boyne*.

A.D. 1056, FLANN MAINSTREACH, lector of *Monasterboice*, a sage distinguished among the Gæil for acquirements literary, historical, poetic, and scientific, died December the 18th, as is said,

"Flann of sweet Boice's favourite Church," &c.

A.D. 1067, AHIERN, son of *Flann Mainstreach*, Erenach of *Monasterboice*, died.

A.D. 1118, OWEN, son of *Ahiern*, Coarb of *Boice*, [i.e. Abbot of *Monasterboice*], died.

A.D. 1122, FERGUS, son of *Ahiern*, [or *Mac Ahiern*] a wise priest, died.

8. Of the Abbots of the Church of *Kilglinn* (parish of *Balfaghan*, barony of *Upper Deece*, county *Meath*), called in the *Annals* *Kildua*, these two only are mentioned by the *Four Masters*.

A.D. 834, BRASAL, son of *Cormac*, Erenach, or Abbot, of *Kildua* and other churches, died.

A.D. 841, FINNACHTA, son of *Brasal*, Abbot of *Kildua*, died.

9. Connected with the distinguished Church of *Emly*, we have, among others, these obits:—

A.D. 817, REHAWRY UA MOHIERN, sage and Abbot of *Emly*, died.

A.D. 870, KENFELA UA MOHIERN, lord of *Cashel*, died, after a long and protracted illness. He was Abbot of *Emly*.

A.D. 886, OWEN, son of *Kenfela*, Abbot of *Emly*, died.

10. Among the Abbots of *St. Brendan's* famous foundation, at *Clonfert*, county *Longford*, are mentioned the two following:—

A.D. 776 [properly 781], FLOINIA, son of *Congal*, Abbot of *Clonfert*, died.

A.D. 778, FLOINIA's son, Abbot of *Clonfert*, died.

11. The entries connected with the Church of *Trevet*, county *Meath*, in the *Four Masters*, contain these following:—

A.D. 788, DOVACH, Erenach of *Trevet*, died.

A.D. 808, CONALL, son of *Dovach*, Abbot of *Trevet*, died.

A.D. 833, CORMAC, son of *Conall*, Abbot of *Trevet*, died.

12. The abbacy of the Church of *Terryglass*, (near *Borrisokane*, county *Tipperary*,) was, in the eleventh century, a part of the hereditary property of *Brian Boru's* family, as appears from the entries in the *Four Masters*, which we next cite, the *Kennedy* mentioned in them being *Brian's* father.

A.D. 1007, KELEHER, son of *Donnucuan*, son of *Kennedy*, Abbot of *Terryglass*, died.

A.D. 1009, MARCAN, son of *Kennedy*, head of the clergy of *Munster*, coarb of *Colum*, son of *Crivhan*, [i.e. Abbot of *Terryglass*,] &c., died. [He was brother to *Brian Boru*, and uncle of the preceding abbot. This entry is given in a corrupt form by the *Four Masters*, but easily corrected from the *Annals of Ulster*, their authority in the matter.]

A.D. 1081, KELEHER UA KENNEDY, coarb of *Colum*, son of *Crivhan*, died.

A.D. 1152, FINN, grandson of *Keleher* *Ua Kennedy*, coarb of *Colum*, son of *Crivhan*, died.

N.B.—The Church of *Terryglass* having been founded by *St. Colum*, son of *Crivhan*, its abbots were styled his coarbs, or successors there.

13. The two entries next cited from the *Four Masters*, refer to *St. Fionian's* famous foundation, at *Moville*, county *Down*.

A.D. 1061, TIERNACH BORKAGH, chief spiritual adviser of *Ireland*, anchorite and coarb of *Finnian*, died of the plague.

A.D. 1098, FLAHERTY, son of *Tiernach Borkagh*, coarb of *Finnian* of *Moville*, died on his pilgrimage.

A.D. 1170, [mention is made of] the monk *Awlave*, son to the coarb of *Finnian* [i.e. the Abbot] of *Moville*; [but no other office beyond that of a monk is assigned to him. The passage referred to seems, however, to imply that he had been an abbot, but was deposed from that office for some offence committed by him.]

It remains for us to consider, as proposed at the outset of this paper, how far any symptoms of the operation of the principle of hereditary succession are traceable in the principal ecclesiastical foundations of the three patron saints of *Ireland*; and we shall, accordingly, now direct our attention briefly to the cases of *Iona*, *Derry*, and *Kildare*, leaving that of *Armagh* for more special examination in a future paper. *Durrow*, another famous establishment of *St. Columbkille's*, in the north of the *King's County*, may also receive here a passing notice, in connection with his foundations in *Derry* and *Iona*.

14. *St. Columbkille* was of the royal family of *Tirconnell* or *Donegal*. *Tirconnell* (i.e. *Conall's* country) was so named from its being the seat of the descendants of *Conall Gulban*, son to *Niall* of the *Nine Hostages*, which *Niall* was one of the most famous of ancient Irish monarchs. *Fergus*, a son of the said *Conall*, was father to *Felim*, the father of *Columbkille*; and the saint was, accordingly, great grandson to *Conall*, after whose family *Tirconnell* was named. The lineal descendants of the same *Conall* became afterwards possessed of the chief power in the Abbey of *Derry*, and it would seem in that of *Iona* also, as may be inferred from the following entries:—

A.D. 595, S. BAETHAN, son of *Brennan*, Abbot of *I-colum-kille* [or *Iona*], died on the 9th of June.

A.D. 601, S. LAISREN, Abbot of *I-colum-kille*, died September 16.

A.D. 677, FALVEY, Abbot of *I-colum-kille*, died March 22.

A.D. 702, ADAMNAN, son of *Ronan*, Abbot of *I-colum-kille*, died September 23.

A.D. 708, CONAWIL [or *Conan*.—*Annals of Ulster*], son of *Falvey*, Abbot of *I. [columkille]* died.

A.D. 713, ST. DORBENY FODA [i.e., *Dorbenny the Tall*], Abbot of *I. [columkille]*, died October 28th.

A.D. 714, FAELHU, son of *Dorbenny*, was appointed to the Abbey of *I. [columkille]* on Saturday, August 29, in the 74th year of his age.

A.D. 762, SLEVENY, son of *Conghal*, of the race of *Conall Gulban*, Abbot of *I. [columkille]* died.

A.D. 810, KELLACH, son of *Conghal*, Abbot of *I-colum-kille*, died.

Baethan, the second Abbot of *Iona* (named in the first entry above) and *Columbkille*, were first and second cousins, Baethan being son to *Brennan*, son of *Murray*, *Columbkille's* uncle. Lasreen, the third Abbot, was also a descendant of *Conall Gulban*, and stood to *Columbkille* in the same relationship as Baethan did, he being son to *Feradach*, the son of *Ninnedh*, another uncle of the saint's. Adamnan, again, Dr. O'Donovan remarks, was seventh in descent from *Conall Gulban*. Sleveny, A.D. 762, is said by the *Four Masters* to have been of the same race. Two other Abbots above-named were the fathers, respectively, it will be seen, of

abbots coming after in the list. Several others belonging to the same period are unnoticed here, the *Four Masters* affording us no means of tracing any relationship between them. But the evidence which is available from their *Annals*, for our present purpose, although less full in some respects than could have been wished, abundantly suffices to show this much, at least, that the method of family succession was in use at Iona, not only at a very early period, but even from the very first institution of the place, and with the sanction of its founder, by whose appointment his cousin, Baethan, became his own immediate successor.

15. Of the abbots who successively governed the institution founded at Derry by St. Columkille, for more than 250 years from its first origin, we know nothing; not even a name of any one of them previously to the latter half of the ninth century being found on record in our ancient annals. Of the notices to be met with of those who came after, the following are a few. (See the learned *Ordnance Memoir of Derry*, which is our authority for a few additions in the following entries to the information supplied by the annals of the Four Masters; pp. 26, &c.)

A.D. 844. Niall Caille, son of Hugh Ornee, having been sovereign of Ireland for 13 years, was drowned in the Callan [co. Kilkenny, probably].

A.D. 879. Murtogh, son of Niall, Abbot of Derry and other churches, died.

A.D. 906. Donnell, son of Hugh Finlia, Lord of Aileach, took the [pilgrim's] staff. [N.B. Aileach was a royal residence, about five miles N.W. of Derry.]

A.D. 911. Donnell, son of Hugh Finlia, Lord of Aileach, died in religion, after a good life.

A.D. 919. Kinaeth, son of Donnell, Abbot of Derry and Drumhome [co. Donegal], head of the council of the descendants of Conall, died.

A.D. 925. St. Maelbriide, son of Tornan, coarb [or, successor] of Patrick, Columkille, and Adamnan [i. e., Abbot of Armagh, Derry, and Raphoe], head of the piety of all Ireland, &c., died at a good old age. From Colgan's notice of this eminent man [in his *Acta Sanctorum*], it appears that he was of the same royal stock as Columkille himself, being the twelfth in descent from Conall Gulban, son of Niall of the Nine Hostages.

A.D. 927. Kencorach, son of Maelweir, Abbot and Bishop of Derry, &c., died. This abbot also was descended in the twelfth degree from Conall Gulban, as appears from the Genealogies of the Irish Saints.

A.D. 936. Dubhthach [or Duffy, son of Dnan], coarb of Columkille and Adamnan in Ireland and Scotland [i. e., Abbot of Derry, Raphoe, and Iona], died. He was nephew to his predecessor, and thirteenth in descent from Conall Gulban.

A.D. 950. Aylan, son of Egneach, son of Dalach, coarb of Columkille [i. e., Abbot of Derry, &c.], died. He was of the royal family of Tirconnell, and thirteenth in descent from Conall Gulban. The *Four M.* give the death of Egneach, son of Dalach, Lord of Tyrconnell, at A.D. 901.

A.D. 952. Rovartach, coarb of Columkille and Adamnan, died.

A.D. 962. Duskila, son of Kinaeth, coarb of Columkille, died.

A.D. 967. Aenghus, grandson of Rovartach, anchorite of Derry, Columkille, died.

The first abbot brought under our notice in this list (before whom only one other is mentioned in the *Annals*)—viz., Murtogh, A.D. 879, appears plainly to have been the son of the Monarch Niall Caille mentioned in the previous entry. That monarch had come of a devout family, his paternal grandfather, Niall Frosach, having resigned his regal sceptre to spend the last years of his life in religious retirement at Iona (as mentioned by the *Four Masters*), at A.D. 765. Kinaeth, the next abbot named in the extracts above, was in like manner evidently the son of Prince Donnell, of the same family; Donnell being grandson to Niall Caille, by his son Hugh Finlia, father of the said Donnell. And this Donnell, after the example of his progenitor, Niall Frosach, had spent his latter days "in religion," most probably in the establishment of Derry, in which his son became abbot. The continued influence of the same royal race in other later entries above will be sufficiently observable on inspection.

16. The few entries connected with *Durrow*, in the *Annals*, are not wholly barren of matter illustrative of our present subject. Among them occur these:—

A.D. 788. Kinaeth, son of Cumusgach, Abbot of *Durrow*, died.

A.D. 835. Saerghus*, grandson of Kinaeth, Abbot of *Durrow*, died.

A.D. 848. Toole, son of Fearadhach, Abbot of *Reachrainn* and *Durrow*, died.

17. The *Reachrainn* here named is not the well-known island of that name off the coast of Antrim (called also Rathlin, and Raghery,) but the island near Howth (Co. Dublin), now called Lambay, on which Columkille erected a monastery. Fearadhach, father of Toole, named in the last entry, had been himself also abbot of *Reachrainn*, as appears from this notice of him in the same *Annals*:—

A.D. 794. Fearadhach, son of Seigheni, Abbot of *Reachrainn*, died.

18. As for *Kildare*, the *Annals*, although registering the obits of many of the *abbesses* who succeeded St. Brigid in that place, yet supply us with no materials enabling us to ascertain what relationships may have existed between the several successive occupants of the office. But with the *abbots* who held office in the same place, and the origin of whose succession dates from the same period, the case is different. The operation of the system of hereditary succession is observable plainly enough among them, as well as the fact, that the particular family in which the right of succession to this abbacy became vested, was the royal one of Leinster. A sufficient foundation for these remarks will be found in the extracts which follow:—

A.D. 638. Hugh Duv, Abbot and Bishop of *Kildare*, died. He had been at first King of Leinster.

A.D. 697. FORANNAN, Abbot of *Kildare*, died.

A.D. 747. CAHAL, son of *Forannan*, Abbot of *Kildare*, died.

A.D. 771. KELLACH, son of Donogh, King of Leinster, died.

A.D. 782. Murray, son of *Cahal*, Abbot of *Kildare*, died.

A.D. 799. FAELAN, son of *Kellach*, Abbot of *Kildare*, died.

A.D. 803. FINNACHTA, son of *Kellach*, King of Leinster, died at *Kildare*.

A.D. 821. MURRAY, son of *Kellach*, Abbot of *Kildare*, died.

A.D. 826. Hugh, son of *Kellach*, Abbot of *Kildare*, died.

A.D. 836. REGAN, son of *Finnachta*, joint King of Leinster, died.

A.D. 850. Artry, son of *Faelan*, Erenach of *Kildare*, died.

A.D. 868. Coffey, son of *Murray*, Abbot of *Kildare*, a wise and well-learned doctor died. Of him was said, &c. [Then follows a quotation from an ode in his praise, in which he is styled a descendant of *Kellach*, &c.]

A.D. 878. Sweeny, grandson to *Finnachta*, Bishop of *Kildare*, died.

A.D. 882. Murray, son of Bran, Lord of Leinster, and Abbot of *Kildare*, [died]. Of him it was said, &c. [Then follows an elegy.]

A.D. 892. Bran, son of *Murray*, *tanist* of Leinster, was slain.

A.D. 920. Flannagan, grandson of *Regan*, Abbot of *Kildare*, and Royal Heir of Leinster, died.

A.D. 930. Flann, son of *Murray*, royal heir of Leinster, died.

A.D. 942. Flann, son of Finn, and *Maelmora*, two Royal Heirs of Leinster, died.

A.D. 965. Murray, son of *Faelan*, Abbot of *Kildare*, and Royal Heir of Leinster, was slain by Aulave, Lord of the Foreigners, &c.

A.D. 985. Murray, son of Flann, successor (*coarb*) of Couluath [i. e., Abbot of *Kildare*], died.

This Murray, son of Flann, is the last Abbot of *Kildare* whose name occurs in the *Annals*. The entries thus given in connection with *Kildare*, run, it will be seen, through a period of about three hundred and fifty years, commencing before the middle of the seventh century. And they serve to illustrate well, both the working of the principle to which this paper has been referring throughout, and also the close union existing between Church and State in those old times. It should be observed, moreover, that all the evidence thus far adduced concerning the mode of succession under consideration has been wholly of an incidental nature; the compilers of the *Annals* having had it in view, not to enlighten posterity concerning the genealogies of the Irish ecclesiastics, but only to identify them, so far as might seem necessary, for preserving the proper obits of some of them on record. What was thought of these Irish successions in other parts of the Church Catholic, when attention was drawn to them abroad, we shall see presently, if permitted, as we hope to be, to resume the subject, and examine the case of Armagh in particular, in a future paper.

THE MARLEYS.

CHAPTER II.

SINCE the discussion with Father Paul O'Reilly, on prayers to the saints, detailed in our last number, Edith and Adeline Marley had applied themselves more carefully to a diligent reading of the sacred Scriptures. They were still somewhat frightened at the denunciations which they had heard against the exercise of the right of private judgment, and the danger of anybody, but the Church or the priest, interpreting the Word of God; so they thought the best way to arrive at a correct knowledge of the real state of the case would be to listen to both sides of the argument, and accordingly, they made up their minds to attend a course of controversial sermons on the subject, both at church and chapel, and thus, having heard both authorities giving their respective versions of the matter, to judge for themselves which had the warrant of God in their favour. They waited with some impatience the approach of Lent, which, by some strange arrangement of things, is made a season of religious controversy. In pursuance of their former purpose they attended a course of sermons, preached

at the chapel of ——— street, in Dublin, and, at the same time, as we have hinted, thought it would be no harm to listen to another set of sermons on the Protestant side of the question, by the Rev. Mr. G——, an eminently faithful and zealous clergyman, who preached not very far from the aforesaid chapel.

It so happened that the priest appointed to preach at ——— street chapel was a gentleman whom we shall call the Rev. Mr. Lawrenson, an intimate acquaintance of their father. Mr. Lawrenson was a man of distinguished literary and scientific attainments, of polished address, and gay and engaging manners, and, being still comparatively a young man, was, perhaps, as fitted to be a courtier as a priest. He had been, during the previous winter, a frequent guest at Hollywood, and had been subjected to many an inquiry on matters of religion, by our young friends, which he answered, or confessed himself unable to answer, with an extraordinary degree of frankness and nonchalance. He rather endeavoured to distract their attention from such topics, and lead them to subjects of literature and science, in which he was a proficient. His conversation was fascinating; his manner kind, courteous, and playful; and he laid himself out to win the confidence and friendship of the two sisters. In this he succeeded in no small degree, and Father Lawrenson was the universal favourite of everybody at Hollywood, and had become, as it were, the confessor of the family. With Edith and Adeline he was still more intimately associated. He became the preceptor of their studies, their counsellor in their little plans and arrangements, and their companion in many a walk. In these they took advantage of their intimacy and opportunity, to discuss the most prominent points of controversy between the Protestant and Roman Catholic Churches, and brought forward such passages of Scripture as they had found bearing upon the subject, and had become, from practice, and earnest and prayerful reading, expert reasoners on the matter, and thoroughly conversant with every text and argument that is habitually brought forward on either side, and with these they pressed Father Lawrenson, without mercy or reserve, really anxious to arrive at the truth, and to have the benefit of his learning and acknowledged great intellectual powers. Father Lawrenson entered into such discussions but feebly, and resisted the arguments brought to bear upon him more weakly every day; and indeed, before very long, he gave the sisters to perceive, though he never openly ventured to make the confession, that neither his heart nor his understanding were on the side of the Church of which he was an ordained and officiating priest, and a distinguished ornament. He so faintly deprecated their inquiries and doubts that he rather seemed to sanction them. Fancy then, reader, the astonishment of Edith and Adeline on going, on a Thursday to ——— street chapel, to find Father Lawrenson mount the pulpit to deliver a controversial sermon, on the subject of the Eucharist. They waited with breathless anxiety to hear what texts and arguments he would adduce before a large and attentive congregation, assembled to be instructed and confirmed in their faith by the reverend and learned preacher. They, on this vital point of Catholic doctrine, listened with amazement at the solemn mockery of passages of Scripture cited by the priest (unconscious, no doubt, of the presence of two individual members of his auditory), which he had an hundred times admitted to have no earthly application to the controversy, and some of them to prove directly the reverse of what he had admitted to be their obvious meaning. As soon as the sermon was over, they hurried out, so as to extricate themselves from the general congregation, with a sense of awe and terror, and almost with an inclination to address them in the language of the Prophet—"Come out from among them, O my people." Very soon afterwards they contrived to attend a controversial sermon preached by the Rev. Mr. G——, and could not fail to contrast the earnest and affectionate manner, the pure and plain Gospel truth, enforced in a spirit of charity and sound common sense, with the cold logic and laboured metaphysics of the sermon they had heard so recently. It is not our present purpose to enter into a detail of either discourse, or to enforce the relative merits or defects of either. The main object of our pages has been to assist our Roman Catholic readers to find the truth for themselves; and we trust we have not been found unfaithful, and that many of them have derived assistance in their inquiries from our paper. Mrs. Marley, some few years before the time of our narrative, had accidentally (or rather, should we not say, in the wise providence of God) met with a weekly newspaper, containing a report of the proceedings at a meeting of the Irish Society at the Rotundo. She read in this the speech of some good and faithful man, and it opened to her mind truths which she had never known before, and which made a deep impression on her mind, and set her on diligent examination of the subject. Being of a timid disposition and undecided character, she never ventured to speak of those matters, but treasured them up in her mind. Thus, strange it was that, in the same family, an attached mother and two sisters, who had in general every thought and feeling in common, for some time were each under the influence of a powerful change of mind without the knowledge of the other, and without venturing to disclose what was passing in her own mind. Such an instance as this cheers us with the hope that in many a quarter, where fear or persecution, or the many influences of the world, may

* The extremely rare occurrence of this name in the *Annals* makes it highly probable that the person here intended was father to the Bishop of Armagh, thus noticed at A.D. 898:—
Kellach, son of Saerghus, anchorite, and Bishop of Armagh, died.